

THE ROSICRUCIAN BROTHERHOOD.



THE INITIATES.



A Rosicrucian Magazine.

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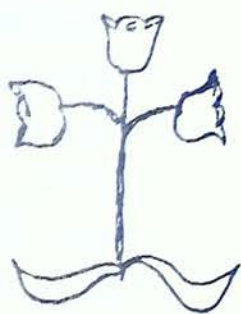
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ASTROLOGY.

LESSON IV.

THE WITHDRAWAL OF THE CURTAIN.

As before stated, the science of Astrology consists of four branches, or distinct parts, which are essentially different from each other and which may now be thus divided: *Nativities*, or the art of foreseeing from the figures of the Heavens, at the moment of birth, the future fate and character of individuals; *Mundane Astrology*, or the art of foreseeing, by the position of the heavenly bodies at certain periods, the circumstances that may affect our own and other countries—such as wars, epidemics, earthquakes, administration of governments, and so on; *Atmospherical Astrology*, or the art of foreseeing by the position of the planets at the periods of the Sun and Moon being in mutual aspect, and some other circumstances, the quality of the weather at any required time or place; and lastly, *Horary Astrology*, which enables an artist to perceive the result of some particular event about which the querent may be really anxious. In this lesson we propose to treat of Ge-

nethliacal Astrology alone, promising that for those whose leisure and inclination will permit, and who wish more fully to grasp the details of the subject, no works can be so fully relied upon as those of Zadkiel and Mr. R. C. Smith (the original "Raphael"), whilst the translations of the *Tetrabiblos* of Claudius Ptolemy, and the *Primum Mobile* of Placidus de Titus, a Spanish monk, will furnish the chief requisites for obtaining knowledge of this wondrous art. Any of the chief astronomical works will give the twelve symbols of the Zodiac, and furnish the necessary information concerning the planets, and their positions in the wide field of space. To these, therefore, we refer the pupil for all the elementary knowledge of his art. Astrology being based on the same immutable laws as Astronomy, only that when the calculations of the astronomer ends, *there* the task of the astrologer commences. It is necessary to practice writing the signs and characters (which are merely adopted for a kind of stenographic brevity) until the eye is familiar with them, so that at a glance he may see ♃ represents Jupiter, or that ♿ denotes the planet Mercury. The Zodiacal signs, as may be seen in our lessons, are divided into six north and six south, and it should be observed which are opposite to each other. Aries, for instance, being opposite Libra, Gemini opposite Sagittary, Virgo, Pisces, and so on. The first six, from Aries to Virgo, are northern; the latter six, from Libra to Pisces, are southern; because the Sun and Planets, when in the first six, are north of the Equator, and when in the last six are south of that line. We need scarcely remind the student, that when in the northern signs the Sun is longer above the earth than below, when we consequently have the days longer than the nights; and that the reverse is the case

when that great luminary is in the southern signs, the nights then being longer than the days. The same takes place with the planets, which in Scorpio or Aquarius remain longer below the horizon than in Taurus or Leo. Once in every twenty-four hours each point of the Zodiac rises and sets, as the earth revolves on its axis, and therefore, when any given point be rising, it will be obvious that its *opposite* must be setting. As the Zodiac consists of 360 degrees, measured from the first point of Aries, each sign will consist of 30 degrees; and it is found that when any of these signs arise at the birth of an individual, that sign and the whole face of the heavens will possess a certain influence over the formation of body and mind. To decipher from the planetary aspects and positions what that influence may be, is the chief art and aim of the skillful astrologer.

The figure of the Heavens is a kind of map, wherein may be seen what planets are rising, setting, or coming to the meridian at any required time, and it is erected by the artist for the hour of birth, should the result of a nativity be the object of his investigations. There are two modes of exhibiting these schemes: one by the triangular method and the other by the circular demonstration used by modern astrologers, as will be seen by diagram in next lesson.

This latter we have adopted as being the more rational and intelligible mode of showing the principles of the science, although the former is even now generally practiced for the sake of convenience. It will be observed, then, that there are two grand divisions, which the horizontal line, representing the horizon, intersects. By this line we show the diurnal and nocturnal hemispheres at a single glance. The former is all that space which lies above the earth; the latter, being below the horizon, shows the remainder of the

Heavens which is beneath the earth. The perpendicular line is the meridian, which has two points, south and north. The former is that at which the sun arrives every day at noon; the other, directly opposite, is the sun's place at midnight, and is called the north meridian or lower Heaven. These four divisions—east, west, north, and south—are evidently formed by Nature. The east is that point where the Sun rises or ascends and becomes visible; the south is that where he ceases to ascend; the west is that point where he sets and disappears; and the north is that point where he ceases to descend, and begins to approach the eastern horizon.

The inner circle, in which is written the hour of birth and the latitude in which the native is born, represents the earth, around which the planets, and the signs they are in, are disposed, as will be shown hereafter. The tenth house, which is the south or mid-heaven, is distinguished by the letters M. C., a contraction of the Latin words, *Medium Coeli*, and, as before stated, after the ascendant, is the most powerful of any. As we shall have repeated occasions to exhibit this diagram again, to explain the nature of the aspects, etc., we now leave it to the study and instructive meditation of the student.



THY CHOICE.

You made the choice—why dost thou seek
Again to claim me—ah, to reek
The pain of death upon my soul?
To hold me from my cherished goal?
I came to thee in faith and trust
With all my wishes pure and just,
And at thy feet I knelt so long
And sang to thee Love's sweetest song.
You listened, and within thine eyes
A glow as bright as summer skies
Shone ever, and the red wines flow
Just tinged them with a magic glow
Of depths of midnight's darkest hue,
And bound my soul for aye to you.
I wore a garland pure and fair,
Deep hued and crimson, and as rare
As old, old songs of days of old
When knighthood reigned supreme and bold.
And you accepted every flower
And placed them in thy laden bower,
And while I wove unknown to sin,
You wove a web, so sheer and thin.
I could not see the thread you spun
To veil from me the morning Sun,
Stealthy, secrete, you bounded up
My searching eyes—then held a cup
Unto my lips and bade me drink
The bitter waters,—so to link
My hungry, thirsting, seeking soul

With seas of death, where wild waves roll,
I did not bring thee harm nor wrong,
I only sang thee Love's sweet song,
I could not understand thy aim,
Why you should wish to bring me shame,
Why you should thrust me with a spear
By hands I held so strong and dear.
I see!—a woman stepped between,
In hour unguarded thou hadst been.
A woman fair, false, and untrue,
Lightly thrust far my heart from you.
You blamed me—Ah, you know 'tis wrong.
You turned and listened to her song.
She sang to you, and you well know
She thrust my heart with pain and woe
She took thy gain, and with thy gold
She bought the power thy heart to hold,
And strove to reek the depths of shame
Upon me, and to taint my name
With vilest deeds,—and thus to say,
She was the Love that lives for aye.
But, ah, you know the traitor's heart,
You know she thrust that poisoned dart,
You know her heart was vilest hue,
And mine own heart was fond and true,
And yet you turned away from me
And listed with the powers that be.
But now the curtain's lifted up,
You see the pool wherein you sup,
You drink the cup you gave to me,
And, oh, you cry so bitterly
For me—yea, me, the scorned, the blamed,
The one you wronged—the one you shamed,
You cry to me, to take away
The wounds that pain thee aye and aye.
You see your choice—of darkened night,
And how you thrust away the light

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Of Love far from thee, and you know
At last,—the Love of long ago.
You see the slimy serpent's coil
Wind o'er and o'er my trust to spoil,
You feel its poisonous, deadly fangs
Thrust deep into the tender breast with pangs
Of death, of doubt, of pain and loss,
Of suffering untold, and the Cross.
And all you sought through all the years
You see before you—and your tears
Availeth nothing, for, 'tis past,
The gates of Love are banded fast
By other hands more true, more strong,
Who knew the good from ill—the song
Of Love, and truth, and tenderness,
And heals the pain with fond caress.

—Edith Keene.

* * *

I, THE VAMPIRE.

I come to thee, without disguise
And flaunt my soul before thine eyes.
I hold my heart—if have I one—
Before thee now, to claim or shun.
For you to see its inmost sigh,
And read the whole of what you buy,
Of what you seek with bold desire,
And later name the cruel "Vampire."
I make no claim—I only hold
The same old right that men of old
Hath given unto womankind
The right to thrust, to scorn, to bind.
Yea, though I stand before thee now
Stripped to my soul from heel to brow,
I bid thee stop and look and see,

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And give thine all—thy soul to me.
I'll give thee all of passion's bliss,
I'll give for gold the deep love kiss,
I'll weave for thee a web of pain
Then turn from thee in cold disdain.
I'll drink the wine with thee athirst,
Will sup the nectar of the cursed,
Enthrall thee with a burning fire,
I, the undaunted, bold vampire.



HERMETIC BROTHERHOOD.

TEMPLE TALKS.

THE CHRIST.

A subject of great importance to the student of occult science, is the life of the great Master, Jesus the Nazarene, who is said to be the founder of the Religion of the western world. If we were to believe the critics, we should almost doubt if Jesus ever lived.

Those who have made a study of the question, have come to conclusions that may appear very strange to others. A Jewish Encyclopedia has recently been published, and throws some light upon the subject. You are surprised to find from an investigation of this work, and a book that has been in circulation throughout the Jewish race, called the Toldeth Jeshu, that you are carried back to about 100 B.C. at the time when the Armenian dynasty reigned in Jerusalem. It also answers some mysterious quotations of the statements we have in old Christian tradition, of the early Church Fathers. Curious statements concerning this question are also found in other writings of the Jews.

The Jew has been a mystery to the Christian, he has been hated and persecuted, by the so-called Christian races; and almost every copy that hands could be laid upon, have been consigned to the flames; but He and His works remain, are still in our midst; and thanks to the better light now to live in, Christian and Jew are coming to understand each other better.

So-called Christianity has been the cause of fostering the idea that the Israelites were God's chosen people;

whereas the whole of this allegory is Astronomical and Astrological, and relates to the whole of humanity. However, we gather from the Jewish records, that during the reign of King Jannai, about 100 years B.C. Jannai being of the Armenian dynasty, descended from the Maccabean family, there appeared a teacher in Judea, by name, Jeschu Ben Pandera. During the reign of Jannai through his (Jannai's) cruel persecution of the Pharisees, some hundreds had been crucified in the presence of their families. This is spoken of in the Jewish record as "the murder of the innocents."

At this time Jeschu fled into Egypt; from whence he returned after the death of Jannai. Salome, the wife of Jannai, reigned in Judea then, and persecution ceased. Jeschu gathered a body of disciples around him; taught the people in the same manner as we read that Jesus did. He brought upon himself the hatred and persecution of the priestly caste, the Pharisees. He performed miracles in Galilee; was said to be the Son of God. He was taken through the intrigues of the Pharisees, condemned, stoned and hung upon a stave; His body was said to have been stolen away by his disciples, who said he had ascended to Heaven. His disciples were scattered, but continued his teaching.

In connection with the Jeschu Ben Pandera stories, we read in the Talmud, the story of Ben Stada, who must have been either follower or one who came after, Jeschu Ben Pandera, or must have been the same. He also is said to have been stoned; a mention is made of both the above in the Talmud.

Ben Pandera is also found in the Toldeth Jeschu, and is also spoken of by the Church Fathers, in the fragments of the writings of Celsus, preserved for us in the writings of Origen, who mentions the name Jeschu Ben Pandera in connection with the Virgin Birth dogma.

We also read in the Talmud about one who is said to have been a follower of Jeschu Ben Pandera, whose name is Jeschu Ha Motzri. He also is said to have been put to

death. This name answers the closest and nearest to the Great Teacher and Master, Jesus of Nazareth. It seems as though several appeared and taught, and impressed firmly upon humanity their teaching, and laid the "foundation" of what is now the Christianity of the Western world. We have in the Gospels the combined story of the lives of these teachers, attributed to Jesus the Christ in the Gospel narrative.

The story of the Virgin Birth was allegorical, its true meaning being understood by the initiated, during all the centuries of the Christian era, so well said by the mystic Angelus Silesius:

"Though Christ a thousand times in Bethlehem be born
And not within thyself, thy soul will be forlorn.
The Cross of Golgotha thou lookest to in vain
Unless within thyself it be set up again."

In like manner Jesus said to Nicodemus, "Ye must be born again, ye must be born of Water and the Spirit." Water the Soul, Mary, feminine. The Spirit, masculine, gives birth to the Christ within. The Word, "Logos," manifest in the flesh. We hear at the present time the same reports, that were in circulation in those days, the coming of the Messiah; the coming of a great teacher. We hear of those who say, lo He is here, or there. He is here in Palestine, in London or somewhere else, He is to come.

The Great Master, our Elder Brother, said: "Go ye not forth, he is within, seek and ye shall find, knock and it shall be opened unto you." "The kingdom of heaven cometh not by observation." In the kingdom of Christ, all things are inward and Spiritual. Christ is within. Do not mistake the resurrection of Jesus Christ or His second coming. You must know that the Spirit within the flesh is the Jesus Christ, and you must feel and know from Himself with, His birth, death and crucifixion, and resurrection, if you expect life and peace by Him. In Lowell's "Vision of Sir

nity to eternity, in the bosom of the Father co-equal; co-eternal; "in the beginning was the Word, and the Word was with God, and the Word was God;" which lighteth every man which cometh into the world. The center and the circumference of all things, the beginning and the end, Him and Him only, one knowing, crosseth over death. No other path need one to go. Then man has Christ as the Saviour, the Friend, the Messiah, who abode with man, was crucified, rose from the dead, ascended into the heavens, from whence he shall come again. This is the type of the ideal man.

Christ is also presented as the Archetypal man, in the mystery of whose resurrection is the hope of our salvation.

St. John reveals Christ to us as the Logos manifesting in the flesh; first one, then others, then the whole creation; as the Christ said to His disciples, "Ye in me, as I am in the Father, that we may be one, as I and the Father are one."

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THE IRRECONCILABLE GNOME.

CHAPTER TWO.

“It flatters itself that it has an infinite strength. The least cloud that rises to the mesentery eclipses it on its Throne. The buzzing of a gnat dismounts it, and the noise of a bolt puts it on its guard in its most serious applications. Its sensations are the source of its pleasures and its griefs; is there anything less known than their economy? It knows not whether it goes to sensible objects, or they come to it, or possibly, if it does not perceive in that which has caused them. It deprives itself of its sentiments, in order to clothe with them beings to which they do not belong. It regards colors, tastes, smells, sounds, light, and a thousand other things as foreign, although they set out from the basis of nature, and are in its own manner. It is by the senses that it communicates with all bodies that environ it. What causes it to break this communication? A thin skin obscures its sight, a delicate clot deprives it of taste and of hearing, a drop of humor troubles the nerves, an atom of dust which creeps into the urethra stops the passage in its course, and robs it of the knowledge of that which passes in the body. In a word, the least thing places all its faculties in disorder and in inaction.

“If it is so excellent, and if it has the powers and the strength that its Panegyrists give it; why can it not pierce this skin? Why not force this dike to open again the closed roads, and give freedom to its operation?*

*Full instructions for the Lifting of the Veil are given in the “Grand Grimore” and “Imperial Ritual.”

sist all the long year.

“It is then true, that man, in bulk and detail, is a small subject of temptation, and that there is so little of either honor or profit in his alliance, that we do ourselves no great injustice in renouncing it. Look after your females, we will look after ours, and with them treasures that are put into our keeping, and of which the possession, without doubt, holds a *higher place in your hearts than that which you offer us, of an immortality, which to us might be as fatal as it is uncertain.*”

The Prince Gnome desired to withdraw after having achieved this Satire. I besought Macnamara to detain him, and obtain his consent to give me yet a quarter-of-an-hour's audience. He arrested his departure, and obliged him to listen to me.

“Although the sentiment which you hold as to Man are so disadvantageous,” said I to him, “I am persuaded, my Prince, that your Highness will abandon them, if you will look sometimes at the good side, without regarding the bad. Man is a species of Medal, in which the eyes of friends and enemies find equally their account. If you will consider him in a certain point of view, he will appear to you in the Majestic air of a Sovereign; but if you change places, and turn him to the other side, you will find but a beast. Let us take the good side. Carry your looks to the more agreeable side of the Medal; you will be soon convinced of the excellency of his nature, and that all which you perceive to be disordered in the reverse is a trait and artifice of the Optics, which hardly ever allows objects to be seen as they are.

“You have given a very lively description of his weaknesses and his infirmities. They are too sensible for us to disagree upon them. I subscribe to your Satire; to those conditions which you applaud in the praises that I give him, and which he merits.

“He has been degraded from his Nobility, he is deprived of his Glory, say you; but although he has sunk, all his per-

fections have not fallen from him, his sin has effaced some brilliant traits of an image which God had graven upon his Soul; but the basis of that image remains there, and has preserved to him the immortality from which it is inseparable. That pretended incorporation, which you have attributed to him, is a chimera which the Philosophers who instructed you have abjured. It is a used-up and old opinion, of which they have divested him, and with which you have re-clothed him, a habit which is no longer *a la mode*. Follow me, I pray you, and you will feel the ridiculousness of that opinion, and the impossibility of the Metamorphosis which it authorizes.

“By what overturning of the order established in nature, by what operation of chemistry can a Spirit become a body? I see nothing in the Soul of man which marks this prodigious change. It is above the body, it is its sovereign judge. It mingles itself with it, and it separates and carries its sight and desires to the objects which it is able to reach. Behold the incontestable titles of its spirituality, and in which the inscription of false has no place. I wish, however, to verify these things, and to convince you of their Authority.” At these words, I bent down by the side of Macnamara, and said gently in his ear: “I am about to show our Gnome in his nakedness.”

“I embark the verification in this manner. I say to you firstly, that the soul is above the body, because God has submitted to its Empire that which is the most perfect of all: and which enfolds and unites in itself all that there is most pure and most excellent. It is true, that this domination has been a little enfeebled by the crime of the first of all the Souls; but somewhat debilitated though it be, it yet subsists in entirety, and we do not see that any of man's inferiors have attempted to shake off his yoke, and to subject him to theirs; on the contrary, we experiment daily that they fear his menaces, and are obedient to his will.

“I say secondly, that the soul judges sovereignly the body, because it distinguishes perfectly a body from that

which is not such; that it refuses authoritatively and absolutely certain things which have the shadow, rather than the reality; such as the point and the line, and that it accords of itself with all others, which by a triple dimension occupy more or less space, according to the largeness or smallness of their parts.

“I say in the third place, that the soul mingles with and separates itself from the body, because it unites itself by thought to a thousand things which are outside matter. It understands an infinite number of perfect figures that we never find in the body; which the senses cannot perceive, and which it is even impossible to imagine. Does it not see clearly, that a perfect Sphere cannot touch a perfect plane but in a single point. That a circle, however little it be, is without defect, when between the lines, drawn from the center to the circumference, we can still draw an infinite number of others. In short, that an angle is truly a right angle when a right line, which falls upon a line of the same nature, leans not more towards one angle than the other. In these things there is nothing which relates to the Jurisdiction of the senses. But it contemplates with yet more freedom the immaterial numbers which they have termed *exemplaries* in our Schools of the Mathematics, and which are so independent of time and place, that one can say that they are of all Countries, and that they are found the same in all Centuries, and amongst all the people of the earth. Go from the East, to the West, to the South, or the North, and you will there discover that four are four, and ten are ten, because all men in the world see equally, and in the same manner these numbers, in the depth of their souls, with the eyes of their intelligence, and this, though there is not one that has felt interiorly how, they participate in the unity from which they have set out.

“What idea would you form of the excellence and elevation of our Soul, and of its separateness from the body, if I spoke to you of rules, or numbers, of measures, of light, of natural rights, of sciences, of virtues, and of all the other

immutable and eternal notions which are born with us, and which escape no spirit, and which preserve themselves in us without the aid of the senses and without our participation? I pass all this with silence, in order not to tire you, and because there is nothing anywhere so evident. I wish, however, to draw from it a consequence which destroys your error, and you ought to comprehend that the knowledge of God is not hidden from our soul, yet less than of itself, and the things which occasion its sensations; for since this soul, as is true, conceives of things immutable and eternal, as it cannot conceive but in a subject that is immutable and eternal, which is God: it is certain that it knows him, the knowledge of the subject being inseparable from that of the things which dwell there; in the same way that when one sees the flowers, with which a Prairie is spread, we necessarily see the herb and the ground which sustains it. Our soul is then spiritual; how should it not be, seeing objects that it sees but by spirit, which is all eye and all light? It is not then ignorant of itself, for as we see the light as much as is present to us, and when we have the eyes open and healthy; thus we can say, that if light had eyes it would always see, because it would be always present to its brightness. These reasons may appear abstract to you, and you are not accustomed to them; it is necessary that you say something more plausible, and, without doubt, more conformable to the principles we have drawn for you.

“Let us consider that our Soul is a thinking being, which thinks always, and that its desire and that its other properties have not any tint, and takes nothing of that of matter or of the body; that it has neither color, nor figure, nor parts; that it occupies no space, that it has no movement; that God is its natural center, to which it is more or less attached, according as it has more or less of wisdom and justice; and that it will have no place there, if this wisdom and this justice abandons it entirely. The soul is only present in the body by His operation, it acts there in a spiritual manner in imitation of its author, but is, never-

theless, limited in its virtue. It is altogether where it goes, were it in a thousand different places, because its action makes its presence, and its nature is very simple and very singular. It is never slothful, and is always acting, either by affinity to God, from whom it subsists, or in regard of the body that it rules. But although its action may be weaker at one time, or more strong in one body than another; the soul is always equal, because it is not susceptible of greatness and of littleness. I add to this, that the spirituality of our soul becomes incontestible by the quality of its life. Such is the being of which it is the life, and such is the life of which it is the nourishment. We know that the soul is not nourished by bread, but by the word of God. The soul never appears less vigorous than when the body is fattest. The greater part of our first Masters have thought as we; for if they could have believed otherwise, they might have said, that those who had most of matter had also the most intelligence; but they were persuaded that the spirit has always more of penetration and vivacity when it holds least to the body, and when it is near breaking the bonds which attach it there. Luxurious people who are fond of good cheer are nearly always the most stupid, and most shut up. *Delicious meats make them neither better nor more intelligent.*

“I finish this Discourse in assuring you that a life so noble, and which subsists by a nourishment as excellent as it is true, is a sure bond to you of the immortality which we offer you, and which you despise. It is in vain that you figure to yourself that the soul perishes today with the body; it has nothing in common with this life; it has nothing in common with death; and when the body descends into the corruption of the tomb, it recovers its lost liberty, and flies to its enjoyment in the bosom of its Creator. It will willingly forget the outrage that you have made upon its dignity, to have the pleasure of conducting you into that sacred asylum of most happy souls; it is, without doubt, more desirable than the nothingness in which you have en-

trenched yourself. Let us return, and conspire together to re-people the Universe with an infinite number of amiable creatures. The example of the Salamanders, the Sylphes, etc., invite you to this re-union. I have already digested the articles of the Treaty, there remains but to sign it, and I will bless the fortunate day which procured me the glory of having consummated a work which should make the happiness of your Subjects, and that of all the human Race."

The Prince Guome appeared still more tranquil during this Discourse than he had been in the first. He made neither mimic nor grimace. And from his look and his composed mien, I had begun to flatter myself with having gained my point. I soon remarked that he had only calmed himself to give more attention, and to answer my reasoning with all the greater force, that I had expressly overdrawn it, in order to mortify his arrogance. "I see," said he to me, "that you are content with your Sermon. Without being extravagant in my tastes, I am not equally satisfied, and far from finding it as convincing as you think; it seems to me quite proper to confirm me in my sentiments. These are all great words, great hyperboles, great sophisms, and great subtleties, which are capable of stunning and surprising vulgar souls; but which make no impression upon persons of my character, and of my cool sense. I yet believe that the soul of man is a foolish thing, which knows neither what it is, nor that which it becomes. It is not necessary to go very far to find from his equals, that which will sustain him in face, that like to the animals, he only feeds himself with spectres and phantoms which represent nothing, not even the God who has made him, but under the form of a body, that all these general notions which include the Laws, the manners, and the sciences, the Rules of numbers, of measures, to which they give gratuitously the names of immutable and eternal truths, are but the creation of reason, hollow ideas, the chimeras and fictions of spirit; in fine, that the soul follows the destiny of the body that it inhabits, that it is soft and feeble as in its tender infancy, even to

be unable to preserve any impressions or any trace of its operations, that it learns and strengthens itself with man in middle age, and that at the end of life re-falls, after his examples, into its first feebleness and its first obscurity.* "Softy, Monseigneur," cried I, "you go a little beyond the matter; but what do you say of thought, of which we have an idea so distinct and so different from that of the body, and what connection do you find between them?" "That," said he, "of the stream with its source."† "What?" asked I, "you believe that the body is the source of thought?"

"Why not?" responded he; "is it more difficult for God to cause thought to spring from the body, and matter, than to draw soul and spirit from nothing? I see clearly what it is, you are ignorant of the nature of thought, and I will show it to you. Thought is an interior word by which one discourses with *himself*, as we use it for sensible speech by which to communicate with others. But, in order to form those articulate sounds which we call exterior speech, and which express our sentiments outside of ourselves, it is only necessary that some small delicate bodies insinuate themselves in the nerves and in the muscles destined for speech; it suffices also to form this interior speech which we call thought, that little bodies still more subtle, and more delicate, dash to parts more fine and more sensitive, and creep into channels narrower, and less perceptible."

*What the Prince Gnome here states is really a fact, for the souls of the majority of mankind are really feeble, so very feeble that immortality is but a dream. Would you be such, or the Master of Destiny? You can choose. It is yours to demand what you *will be*.

†This is really a fact. Were it not so then the impure could think pure thoughts, or the pure in mind, impure thoughts. To think pure thoughts it is necessary to live a pure life, and this, in itself, proves that the body has much to do with the thoughts.

“But tell me, I pray you,” interrupted I, “how does it come about that these springs and these channels have escaped the eyes and the observations of the anatomists of our time, who are so exact in their researches, and so happy in their discoveries?” “It is,” replied he, “because they are so prepossessed to the contrary. Their prejudices and their preconceptions have caused their errors, and their perseverance in them, in the same way that they have been thousands of years in discovering the canal of the chile, and the circulation of the blood. That which ought to persuade you that the thing is as I have explained it to you, that is to say, that both the one and the other speech have the same principle, and are produced by similar means, the proportions being guarded is, as I may remark, that the disorders which the excess of wine and immoderate passions cause you to appear equally in your discourse and in your thoughts. They do not that which they say, nor that which they think, they speak and reason badly, and the trouble is spread over all, because the mass of the blood is heated and rarified by the fire which follows, all of that which makes a part become susceptible of these movements and these extraordinary agitations.”*

“Ah! for this shot, my Prince,” said I to him, “behold what is termed pure subtlety. Your system is ingenious, but it is not equally solid, and it will be as easy to persuade me that thought and reasoning can form themselves in an organ pipe, delicately manufactured, as to convince me that they may be born as you have advanced, in these fine and slender conduits which you suppose to be in the human body. Matter is none the less matter, if it be more subtle than is another, and that which is matter will never know how to think.”

*This is the secret of so many failures, an excess of wines and blood-heating foods kill the finer sensibilities of the soul and set up a volcano of fire which we know as passions, lusts and desires.

"You deceive yourself again," went on the Prince Gnome, "and you fall, if you put under you all prejudice. I have been persuaded, as well as you, of the spirituality of your soul, and when I consider its fears, its desires, and its other perceptions, I imagine that all that which could elevate man above matter had nothing in common with the body. A little application joined to circumstances of our rupture has disabused me, and will you the same, if you will examine as closely this same matter from which you believe that your spirit is distant. Let us follow step by step the virtues which are attached to it, and the marvelous effects which they produce when it is filtered and subtilized in a certain manner. You will see that it is no dishonor to your soul to confound it with matter, and that it is only more or less of it that distinguishes it. Let us consider the strength and the fineness of those particles of the blood which serve to touch and to move the parts of your machine. Let us look at the virtue of those little atoms escaped by chance, which put in violent movement, animals of an enormous size. Pass onwards, and center all your attention upon the littleness of your eyes, and those of an Eagle, of an Ant, of a flesh worm; that which is in a sense imperceptible, which gather without confusion an infinite number of images of all sizes, and of all colors, which represent many objects. Let us go forward to the head of this worm, and you will see a part still more delicate, where this infinity of images so different fix themselves to represent its fantasy, when it pleases it to call them up, or when they are borne there by conjectures. Certainly, if you reflect seriously upon the greatness and the extension of this virtue, which resides in the least point of matter, in a single point; you will be convinced that there is nothing of which it is not capable, and where it cannot carry itself; when it is between the hands of an Artist, of whom the power and the wisdom are equally infinite."

"I comprehend," answered I brusquely, "that God can do all; but as His Wisdom has established certain Laws,

and has prescribed to himself certain manners of acting which he does not change, and which determines the action of his power, it will never be that matter thinks, nor that spirit occupies a (limited) space."

"The term spirit unsettles your mind, my Cavalier," answered he. "Your chemists will put you right in this. They separate every day the liquors and the salts, the spirit and the body, without seeking to attribute a different nature to them. The things extremely delicate, or which escape the sight, have usurped the name of spirit, and they have always given it to the essences and to the subtle parts of the blood, although these are the effectives of the body. You may tell me, that if we cannot see the air and the wind, we fail to feel them, and that they make impressions upon our body, and for myself I tell you, that thought does so more strongly; if it is lively, it warms, if cold, it freezes you, if angry, it dries you up, and if gay, it gladdens you and augments your *cmbonpoint*. The body takes the *character of the thoughts, and the soul*, as I have said to you already, and which I again repeat, *follows the increase and the decay of the body which it animates*; it is weak in infancy, inconstant in adolescence; impetus in youth; settled in the inclinations of the aged, and it finishes where it began; that is to say, that in the decrepitude of our years it falls into its first weakness, and has no more reason than an infant.

"Tell me not that it departs often from the body, and that we see it sometimes healthy, strong, and luminous, when the body appears sunken by maladies, and in entire exhaustion; and that, in short, it never reasons better than in the moments which precedes this pretended separation. I am not surprised at this vigor, and this extraordinary lucidity; I regard it as a spirit, the efforts and the access caused by the movement and the fermentation of the blood and the humors; the same as the body of a sick person, which, beaten down, by the violence and the duration of a fever, retakes all its strength, and makes it appear surprising in its increase in delirium. It is not astonishing, that

all its modifications suspended. It knows nothing; it sees nothing; it feels nothing. If it reaches thought when the shock of some atom of vapor obliges it to awaken, then all its thoughts are of follies, of extravagances, or of the phantoms by which it affrights itself, and which cause a laugh to those who hear its dreams. If it were spiritual, as you pretend, ought not all its thoughts to be just, and all its judgments exact in its tranquil hours. The silence of the passions, the suite of objects, freedom from cares, and from the direction of the machine, restored to itself, putting it in full liberty, and leaving it in no distraction, can it not hear this eternal and interior truth which you wish it to speak always, and to which this long interval of repose gives the leisure to listen to? Notwithstanding it is deaf and dumb and blind; it remains idle, and in entire inaction. Draw the consequence and conviction with me, that it needs but a grain of *opium* to cause it to succumb to all the strength of the finest and the greatest soul in the Universe.

“The second remark is, that we see (in the sot) the sotishness in which the spirit often appears more drunk than the body. Their conception is entirely of the mouth, their reason wrecked, they do and say nothing but that which is extravagant; but when it is needful to quit the place of their debauch when night is come, they regain their abode without staggering and without deceiving themselves, and having couched themselves as usual, and slept profoundly, they remember nothing in the morning of their revel, or of any of their words and their actions of the day before. Whence comes this disorderly spirit? Whence comes this overthrow of the reason? Whence comes it that the vapors of the wine overturns entirely the throne of intelligence, the magazine of the spirits, which serves to move the machine? You hesitate to answer me: I will do it for you, and I say that it is because that part of the soul which we call animal is composed of little bodies sufficiently thick, which resist by their solidity the impression of the vapors, and hold firm to their post, not to trouble the regularity of their

parts so different by their figure and their arrangement produce effects so little alike. The blood bubbling in the body, when the other humors more thick dwell there in calm; the spirits agitating the brain, and leaving the feet without movement. Certain parts commence to play when the others unbind and relax themselves. The soul even is divided into two parts by your spiritual persons; the one inspires, the other consults; the one rules, the other should obey. These are two sisters, of which the relations and the different functions mark their diversity; they are, if you wish, the husband and the wife, Adam and Eve, as explained by one of your Doctors, who was not surprised to see the superior part of the soul was occupied from God in ecstacy, and that the inferior part dwelt in inaction, in respect of the body even, and that it forgot, in some sort, the obligation that it had to rule it and make it move. This diversity of operation and of object in a being that you believe indivisible, does it not authorize the variations of the actions of the soul and the body? That, I believe, derives from this same matter with this difference, that the arrangement and the volume of parts which compose them are not the same.

“I add to this two remarks that you can observe daily, and which ought to strike you, even to convince you of the truth of that which I have said to you up to the present. The first is, that during sleep the soul is infinitely more asleep than the body. For besides some exterior parts of the body that the heaviness of the soul and the lassitude holds immoveable, because that they ordinarily move but by its orders, without knowing how they are executed; all the others follow their duties, and fulfill them exactly and without interruption. The heart knows how to compress itself; the lungs inspire and expire; the chile courses and takes its color; the blood circulates; the arteries beat; digestion is carried on; the flesh fattens, and all the members take their increase. It is not the same with the soul, it is as if it was annihilated, all the faculties are interdicted;

functions; in the next place, that these other little bodies which form the most noble part of the soul, and upon which fall the rays of the sovereign reason, being more fine and delicate, are also less capable of sustaining the shock of these vapors, and, in consequence, more susceptible of derangement. It is in these principles that is found the denouement of the case of the young Page, who, being born stupid and material, totally changed the character of his spirit in the heat of an ague fever, when all his words became so many sentences and oracles. The King, his Master, was informed of this astonishing Metamorphosis, he entered the chamber of the sick man, and having heard the most beautiful things in the world, and the greatest maxims of Policy, he believed that it was all important to preserve so rare a genius; he ordered his Doctors to employ all the secrets of their arts to cure him. They cured him in effect; but this poor youth, in recovering his health, fell back into his natural stupidity, and into the contempt of his Prince, the which made him regret his malady and curse those who delivered him.

(To be continued.)



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